

The GOOD CHRISTIAN never dies.

A
S E R M O N

Preached in the Parish Church of
ST. ANDREW UNDERSHAFT,

At the FUNERAL of
WILLIAM BERRIMAN, D. D.

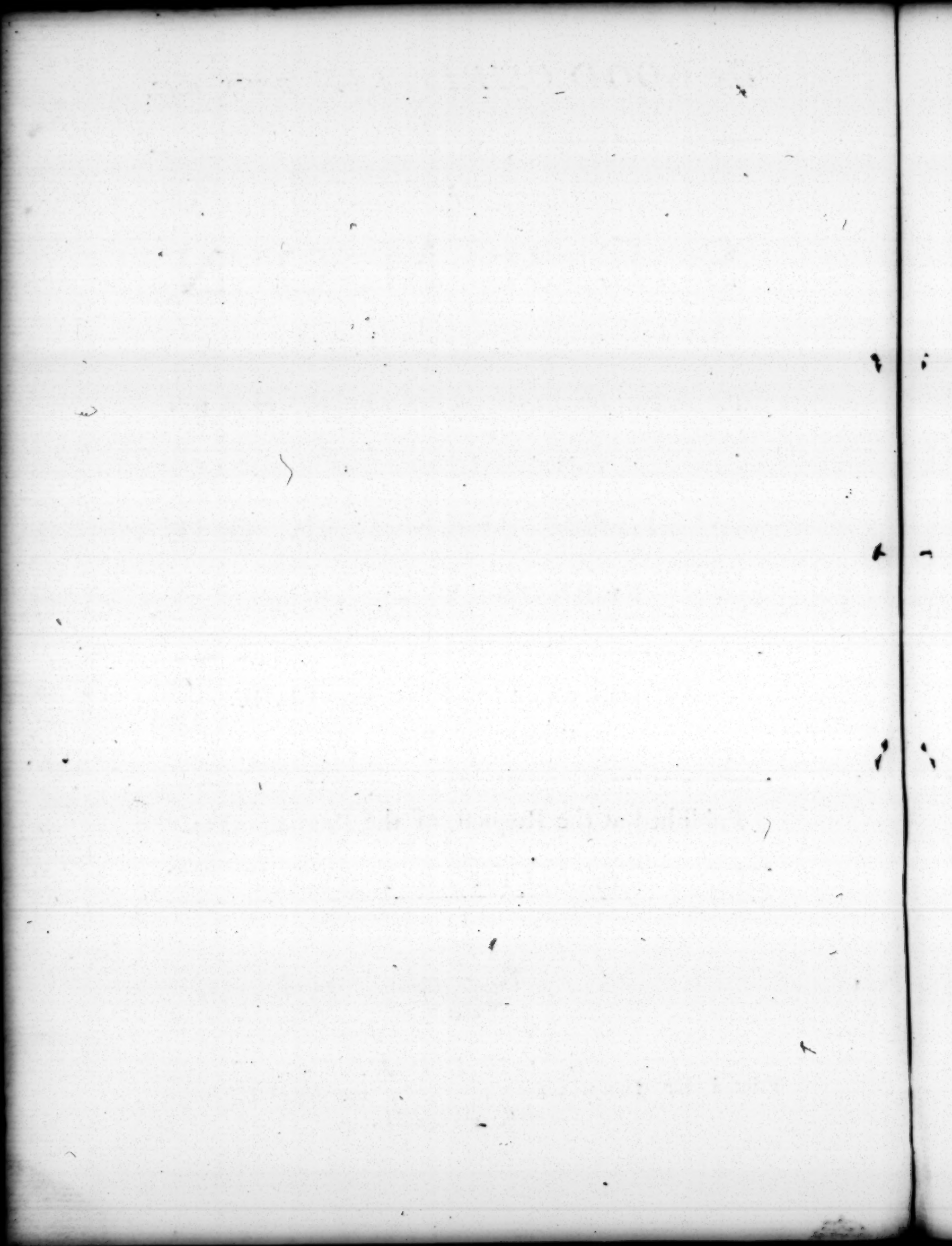
FEBRUARY 10, 1749.

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**TO THE
WORTHY INHABITANTS**
of the United Parishes of
St. Andrew Undershaft, and St. Mary Axe,
This SERMON,
Published at their unanimous and earnest Request,
As a Monument of their Regard
To the MEMORY
Of their late Excellent RECTOR,
Is Humbly Inscribed ;
And in Testimony of Respect
By Him
Who wishes their temporal and eternal Happiness,
Their Faithful Friend,

GLOCESTER RIDLEY.

TO THE

MEMBERS OF THE

AMERICAN ASSOCIATION

OF THE HISTORY OF THE

UNITED STATES

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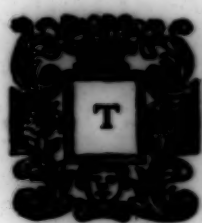
UNITED STATES

OF THE HISTORY OF THE



JOHN xi. 26.

Whoſoever liveth, and believeth in me, ſhall never die.



T H E S E are our Saviour's Words, addreſſed to the impatient Grief of *Martha*, for the Death of her Brother *Lazarus*; whoſe diſcontented Mind was, probably, chafing itſelf with ſuch Thoughts as theſe;—
“ So good a Man as *Lazarus* was!—whom we
“ thought ſo dear to *Jeſus*!—and yet has our Maſter unkindly
“ withdrawn his Divine Power, and delayed to help him!—
“ Is this all the Reward of his Virtue? This all the Fruit of
“ *Chriſt*'s Love for him?”—Such ſeem to have been the Work-
ings of her troubled Soul, when ſhe met our Saviour, and ac-
coſted him with this oblique Reproach, *Lord, if thou haſt been*
here, my Brother had not died, ver. 21. Our Saviour intimates,
that theſe Complaints were unjuſt, for that his Love would be
yet amply testified, and *Lazarus* find an abundant Recompence.
Jeſus ſaith unto her, thy Brother ſhall riſe again, ver. 23. She
acknowledges her Faith in the General Reſurrection at the Laſt
Day; but that was too diſtant a Comfort for one of her Diſ-
poſition, whoſe Mind was wont to be too much encumbered
with preſent Things. From our Saviour's next Reply, we may
gueſs that her intermediate Sentiments were to this Purpoſe;—
“ Thy Power is ſuch, that thou couldſt manifeſt thy Love to
“ thy Favourites by a miraculous Providence; thou couldſt
“ have bleſſed *Lazarus* with Length of Days beyond the
“ common Portion of Mankind; ſuch an Inſtance of thy Di-
“ vine Superintendance would have been a Means of winning
“ Men to Virtue, and of bringing others over from their Infi-
“ delity: But inſtead of this, thou haſt unkindly forſaken
B “ him

“ him, delivered him prematurely up to Death before the Human Course was finished, deprived him of Life, of thy Favour, and every Enjoyment. This sure is an Instance of Anger, rather than of Love, at least of Unkindness and Neglect; and may probably be a Means of lessening the Dependence of Friends, and of confirming the Disregard of Enemies.” In Answer to such Suggestions (as it should seem) our Saviour observes, that she mistook the Fact; for that his active Love never forsakes the truly pious Man; it recollects the scattered Atoms, and reanimates the Body at the Last Day, and in the mean Time, is ever present with the Soul to give it Life and Happiness. He will be the *RESURRECTION* to the Body, and is always *LIFE* to the Soul: The Good Christian knows no Death, *Whosoever liveth and believeth in me, says He, shall NEVER die.*

Such Complaints and Train of Thinking are too true a Copy of Human Nature in General; and in every Age, on such like Occasions, as that which now presents itself to us, have been apt to rise, “ Strengthening the *Wicked* in their Impiety, and tempting them to question the Advantages of Religion, *What is the Almighty, that we should serve him? And what Profit should we have, if we pray unto him? Job xxi. 15.*” giving Offence to the more Sober and Moral, forcing from them the Poet’s Sigh,

————— *Nec Te tua plurima, Pantheu,
Labentem Pietas, nec Apollinis infula texit.* VIRGIL.

Even the Religious are sometimes apt to startle at the Proceeding, and to think that there is no knowing the Love or Hatred of God by all that is before us: Because there is one Event to the Righteous and to the Wicked, to him that sacrificeth and to him that sacrificeth not. And that the Wiseman dieth as the Fool. Eccles. ix. 1, 2. Ch. ii. 16.

And we, who are now paying our last Duty to the Remains of a faithful Servant of God, were we to indulge the Yearnings of Nature, and the Fondness of our Affections, might be apt to remember, with some Uneasiness, his many Virtues, and murmuring count them over as the disappointed Claim to the great-

greatest Length of Life, and highest Honours: Nay more, indecently intruding ourselves into God's Councils, might conceive, that had such Claim been answered, the Blessings of a longer Life and higher Honours bestowed on him, and as conscientiously employed for the Service of God, and Benefit of Mankind, as his former Days and Abilities had been, would have been proper Blessings to all those to whom he should have stood in any natural, civil, social, or spiritual Relation; and in the Pungency of our untutored Grief might be apt to remonstrate, *Lord, hadst thou, in thy loving Favour to Good Men, and in thy gracious Care of thy Church, been here, our Brother had not died.* But such are only the Overflowings of uncorrected Passions, which Religion will teach us to restrain; and though Nature demand that we feel such a Loss as *Men*, yet the Consideration of the Text will, I hope, enable us to bear it like *Christians*.

For this Purpose, I shall

Examine the Truth of this General Proposition, that I may

Apply it as a proper Remedy to the present Sorrow that affects us.

Whoever liveth and believeth in Christ, shall never die. They that live and believe in *Christ* are the Faithful, whose Sins are forgiven them for the sufficient Satisfaction that has been made to God by the Sacrifice of *Christ*. And since Death is the Wages of Sin, how is it possible that the Faithful, to whom no Sin is imputed, should die? How can the Punishment be inflicted, where the Guilt is fully pardoned? And that this Punishment is not inflicted, our Saviour very expressly tells us, 5th of *John*, ver. 24. with a double Affirmation, *Verily, verily, I say unto you, he that heareth my Word, and believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation, but is passed from Death unto Life.* So again with like Assurance he tells us, Chap. viii. ver. 51. *Verily, verily, I say unto you, If a Man keep my Saying, He shall never see Death.* But some may say, Proofs offered in Contradiction to daily Experience, as they conceive; in Contradiction to the very Case on which the Text was first spoken, for our Saviour had told his Disciples plainly, *Lazarus is dead*; in Contradiction

tion to the melancholy Evidence now before our Eyes, the mournful Occasion of this assembling ourselves,—must look like Banter rather than Argument.

Let such Objectors consider, that popular Notions are generally far from being philosophically true, and that Common Language, which agrees with those popular Notions, will be often found at best but metaphorical, and sometimes false and absurd. It is true, we may without Blame, and even ought (to avoid Affectation and Confusion) to talk ordinarily with the Vulgar; but when it is necessary to speak with Strictness and Nicety, we must then find out another Language. He who should laugh at a Philosopher for talking of the Earth's moving round the Sun, when he thinks he sees with his Eyes the Sun journeying round the Earth, would not confute Philosophy by such illiberal Laughter, but evince his own Unacquaintedness with the Science. And if Philosophy, which is a nearer Approach to Truth than popular Opinions are, afford us many such like Instances, the Christian Revelation, which is not only an *Approach* to Truth, but Truth itself, much more abounds with Contradictions to vulgar Sentiments. Among the rest, it teaches us to form a truer Judgment of *Life* and *Death*, than the current Account and Estimation comes to. The first Scripture in which Death is mentioned, is the Threatning to *Adam*, if he transgressed with respect to the forbidden Fruit, *in the Day thou eatest thereof thou shalt surely die*. Gen. ii. ver. 17. Yet according to the vulgar Acceptation of Death, he did not then die, but survived his Transgression above 900 Years. We must therefore look for some other Meaning. Let it then be observed, that Man consists of Soul and Body, with regard to *each* of which he has a Life and Death, as also with regard to the *Union* of both. By *Life*, is seldom or never meant mere Existence, but a proper Activity and Operation; by *Death*, is not understood Annihilation, but a ceasing of the Principles of Life. The SOUL *then lives*, when its Principle of Life, which is the Spirit of God, quickens its Activity, and supports it in those Operations which God designed it for, and by which it goes on towards its Perfection and Consummation in Glory; The BODY *then lives*, when the Blood and Animal Spirits enable it to perform its Motions, which impel to
I the

the relieving its Wants, and satisfying its Necessities: The **WHOLE MAN**, consisting both of Soul and Body, *then lives*, when the Soul, acting continually to God's Glory, regulates the Motions of the Body, that no Intemperance of Passion or Appetite may subject the Body to Disease, or the Soul to Sorrow, but both are in a direct Road and Progress to the Perfection and Happiness of each. So again the **SOUL dies**, (not by ceasing to exist, or by having no Activity at all, for, like a breathless Corps, it may have its Operations without a vital Motion;) but it *then dies*, when its Principle of Life, the Breath and Inspiration of the Almighty, the Spirit of God, departs from it, and all its Motions tend to its Destruction, not its Perfection and Felicity; wherefore the Wicked are truly said to be **DEAD in Trespasses and Sins**. Ephes. ii. 1. The **BODY** likewise *dies*, (not by being annihilated, or having all its Operations and Properties destroyed, for some continue long after what we usually account its Death, such as Gravity, Fermentation, the vegetable Growth of some of its Parts, &c. yet as these tend only to its Dissolution, without a farther View, it is then said to be dead, for) it *then dies*, whenever its Motions tend to its Destruction, and not its Preservation, though this Tendency should happen before the Separation of Soul and Body: whether such Motions expose it to the Violence of others, or to the natural Effects of our own irregular Actions, we call it in common and proper Language **DEAD**; as when we say, that Debauches, Surfeits, and an irregular Life, are a lingring Death; and St. Paul, by daily exposing his Body to the Resentment of Persecutors, accounted himself to *die daily*, 1 Cor. xv. 31. and to be *in Deaths often*; 2 Cor. xi. 23. and all other Christians, who did the same, he says, were *killed all the Day long*. Rom. viii. 36. The **WHOLE MAN dies**, when the Soul, averse from God, follows and encourages the inordinate Motions of the Body, subjecting each to the Displeasure of God, (not to the Extinction of both, but to the miserable Being and Punishment of them.) In which Sense Expositors interpret the Threatning of God to *Adam*, *in the Day that thou eatest thereof thou shalt surely die*. i. e. Be no longer in a progressive State to Happiness, which is thy Life, but be in a direct Tendency to the utter *Ruin*, not *Annihilation*, of Soul and Body.

On these Principles, I think, we may, without affecting Paradoxes, make good this Proposition, that "They who live and believe in *Christ* shall never die." It is no Difficulty to apprehend, that the Life of the Soul consists not in the Things of this World; it wants not outward Raiment, for Righteousness is its Robe; *Rev. xix. 8.* it needs not Food, or the Meat that perisheth, being fed with *the Bread of Life.* *John vi. 35.* Proceed a little farther, and strip it of its Body, what do we more than divest it of filthy Rags, worn out, and which contributed neither to its Ornament, or its Health. And if *Christ* does not divest it when it leaves the Body, where that Divine Seed continues, eternal Life must remain; where that Well of Living Water fails not, everlasting Life springs up. The Circumstance of its Separation is indeed a Change, but not a Disadvantage, or Detriment; it retards not, but promotes its Progress to its Perfection and Consummation. Nay the Body *dies* not, even that only *sleeps*; for though its Natural Faculties, and Animal Oeconomy cease, yet is it not as a Tendency to its entire Destruction, but as a Preparation to its rising again, improved and changed in all its Powers, and render'd capable of Bliss, which in this World it was impossible to enjoy, for *Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption.* *1 Cor. xv. 50.* It dies, only as the Grain cast into the Ground, where though its Husk may perish, yet there is a Principle contained in it, that shall make it spring forth again; *If the Spirit of him, that raised up Jesus from the Dead, dwell in you, He that raised up Christ from the Dead, shall also quicken your mortal Bodies by his Spirit that dwelleth in you.* *Rom. viii. 11.* Infidels have objected to this apposite Similitude in *St. Paul*, and ridiculed the Apostle's Argument, because the Grain did not really die in the Earth; but it dies as the Body does, in popular Account and Language, while in reality, the Body, like that, will not be destroyed and annihilated, but is committed to the Earth as a safe Repository, sown, to sprout forth into a fairer Shoot: *Sown in Dishonour, to be raised in Glory; sown in Weakness, to be raised in Power; sown a natural Body, that it may be raised a spiritual Body.* *1 Cor. xv. 43.* Then reunited to the Soul again, shall form the same whole Person, to be placed in such a suitable Mansion, as the Use of the

the Talents allotted have disposed and qualified it for; where it shall not only *live*, but *reign* for ever. Thus *the Souls of the Righteous are in the Hand of God*. It is only *in the Sight of the Unwise*, that they seem to die, and their going from us to be utter Destruction: but they are in Peace. *Wisd. iii. 1, 2, 3.*

Let us then apply this great Christian Truth, as a Remedy to the Sorrow which now affects us.

Who is it that shall never die? Whosoever liveth, and believeth in Christ; whosoever has such a true and lively Faith, as is a Principle of Christian Life; or whose Christian Life is an Argument and Proof of a true and lively Faith. Which ever Way we trace it, whether we examine the Faith or Practice, the Life or Doctrine of our departed Friend, we shall find that we have no Cause to grieve as Men without Hope, but may with a well grounded Confidence believe, that as he *did*, so he still continues to LIVE IN CHRIST.

His natural Endowments were that good Ground in which the Word of the Kingdom, when planted, would produce much Fruit. He was quick to apprehend, patient to digest, cool to judge, retentive to remember; which made him ready to hear, cautious to believe, prudent to determine, and resolute to execute. In this *honest and good Heart*, Luke viii. 15. apt to bear and understand, as St. Matthew expounds it, xiii. 23. the Piety of his Parents sowed the Word, which was nourished and grew up by a Learned Education at *Oriel College in Oxford*; where, *having Root*, it was not hastily drawn up by the Heat of Enthusiasm, or a bold and forward Spirit, but cultivated by Care and Industry. Aware of the Ridiculousness of that dangerous and troublesome Acquisition, *a little Learning*, he did not quit the University when yet but a Novice there, and rush into the World to be a Teacher of it, till he had formed his Judgment by the compleat Circle of Academical Sciences, and the Exercise of the Schools. When he applied himself more particularly to examine his Faith, he built not on modern Versions or modern Divines: but curiously searched the authentic Originals, and to a critical Knowledge of the *Greek*, added, what at that Time was too much neglected, though now reviving among us, the Study of the *Hebrew*, in which he was very accurate; and for a more perfect Acquaintance with it, called
in

in Aid * some others of the Oriental Tongues, the Daughters or Dialects of it. The Scriptures, thus unlocked, he interpreted, not as Fancy and Imagination flashed a momentary Light upon them, but by the just Rules of *Grammar, Criticism, Logic*, and the *Analogy of Faith*. The Articles of Doctrine and Discipline which he drew from the Scriptures, he traced through the primitive uncorrupted Church, and confirmed by the Evidence of the Fathers, and the Decisions of the more generally received Councils. Thus grounded in the Christian Faith, and thus furnished with Weapons to maintain it, he appeared, early in his Ministry, in the Cause of his Lord and Master; and when his Divine Honours were publicly attacked, as publicly rose in his Defence, and successfully vindicated to him *the † primitive Doxologies*. The Piety and Learning, which he manifested on this Occasion, soon after recommended him to a Prelate of great Penetration and Acquaintance with Mankind, Dr. *Robinson*, then Bishop of *London*, who took him into his Family ‡; and from an Experience of his great Abilities, assiduous Application, and unshaken Integrity, consulted and entrusted his new Chaplain in most of his spiritual and secular Concerns. And finding him apt to teach, it was not long before he gave him an Opportunity of exerting his many Talents to the Glory of God and Salvation of Souls, in committing to his Charge § the Pastoral Care of this Parish. And dying, in Testimony of his Regard ||, bequeathed him a Legacy, of which he knew he would make good Use, a 5th Part of his large and valuable Library. At that Time the Doctrine of the *Trinity* and the Divinity of our blessed Saviour were boldly opposed, by Persons of Rank in the Republic of Letters. Doctrines built upon express Testimony of Scripture, and received by the Church, from the Apostolic Age to the *Nicene Council* were very injuriously attacked as *Human Decisions* only; for which Purpose the Text of Scripture was mangled, and its Sense perverted. Dr. *Berriman*; was early made Choice of to defeat their Sophistry. Who in an Historical Account of

* The *Chaldean, Syriac, and Arabic*.

† In his *Seasonable Review*, and *Second Review* of Mr. *Whiston's Account* of *Primitive Doxologies*. Both printed in 1719.

‡ In the Year 1720. § April 1722.

|| In the Year 1723.

the Controversy, at once shewed the primitive Faith in those Articles before such Human Decisions, and their Faith ascertained the disputed Texts and Sense of Scripture. This was so satisfactorily executed in his * *Lady Moyer's* Lecture, that Mr. *Dean Godolphin* was convinced, a much greater Reward than the Founder's Donation was due to him, which he soon after found an Opportunity of conferring, by inviting him, unsolicited, to accept of his Interest for procuring a Fellowship in his College of *Eton*. The Fellows had no Objection when *Dr. Berriman* was proposed. While these learned and useful Labours procured him the Esteem and Friendship of Great and Good Men, among which was the late excellent *Dr. Waterland*, the Point of *Miracles*, casually mentioned in those Sermons, drew on him some Animadversions from two Writers at that Time. And as one of them (though then unknown who he was) had handled his Pen with the Air of a Gentleman, the Doctor in his Reply paid him the Respect due to his Decency and Abilities. But that Writer, who then thought proper to wear a Mask and some Decency, has since laid both aside, and lately attacked the Doctor again with some Virulence, under his own Name, in his Inquiry into the Miraculous Powers of the Christian Church, and the Introductory Discourse to it. On which it falls not in my Way to observe farther than what relates to the particular Miracle objected to, viz. a great Number of Persons enabled to speak articulately and distinctly, and make Confession of their Faith without their Tongues, after the Cruelty of their Persecutors had cut them out to the Roots. *Dr. Middleton* endeavours to account for the Fact without a Miracle. The Decision therefore of the only Point in Dispute betwixt them, must be left to private Judgment; whether to conclude with *Dr. Berriman*, that those Persons were enabled to make this extraordinary Confession, through the supernatural Assistance of him in whose Cause they suffered; or with *Dr. Middleton*, on the humble Testimony of his single Physician, that the Tongue is no necessary Organ of Speech, and that to talk without is no Miracle at all. Inquiry, p. 184.

* Preached in the Years 1723 and 1724.

Besides these Labours in Vindication of particular Doctrines in the *New Testament*, his Appointment to preach the * Lecture founded by the Honourable Mr. Boyle, in Defence of Revealed Religion in general, gave him an Opportunity of stating the Evidences of our Religion from the *Old Testament*, and to vindicate the Christian Interpretation of the ancient Prophecies; and in his Preface, to assert the Authority of *Moses* as an inspired Historian and Lawgiver, against his old Antagonist, who, in a Letter to Dr. *Waterland*, had ridiculed the literal Account of the Fall, and represented the History of *Moses* as Fable, and his Laws as copied from the Policy of other Nations, both, as "the plain Effects of his *Ægyptian* Learning;" entertaining very "moderate and qualified Sentiments concerning the *Divine Origin* of the *Jewish* Religion, as well "as the *Divine Inspiration* of its Founder †." I am not aware that any Reply has been made to these, except Dr. *Middleton*'s last Performance be intended for one, which although levelled directly at our present Learned and Worthy Diocesan, is calculated entirely to expose the Chain of Prophecy from *Adam* to the later Prophets, which was the Subject of those Sermons. But if his Lordship's Discourses on the *Use and Intent of Prophecy*, and Dr. *Berriman*'s Sermons at Boyle's Lecture, maintain their Reputation till Dr. *Middleton* has inferred any Thing solid from his *First Position*, against the Historical Chain and Connection of Prophecies in the *Old Testament*, because the Apostles and Evangelists applied them *singly and independently on each other*: (So they likewise mention Moral Precepts occasionally; and the Mathematician proves the Point before him, from detached and separate Problems in *Euclid*; yet the one destroys not the Connection of Ethical Truths, nor the other the Dependence which his Master's Propositions have one upon another:) or till he has proved his *Second Position*, that the Apostles and Evangelists in their Search and Allegation of the Prophecies of the *Old Testament*, began always with *Moses*, as the first Prophet who speaks at all of Christ, nor ever appeal to any other Prophecies, as applicable to Christ, but what were expressly found in the *Law* and the later Pro-

* Preached in the Years 1730, 1731, 1732.

† Letter to Dr. *Waterland*. p. 28, 33.

phets; we may venture to affirm those Works shall continue in Esteem, till the Seed of the Woman shall finally bruise Satan, that old Serpent, under our Feet. St. Paul expressly tells us that the Gospel was before preached to *Abraham*, Gal. iii. 8, 17. that the Law, which was 430 Years afterwards, could not annul the Promise confirmed before by God *ἐς Χριστόν*, i. e. *respecting Christ*. Indeed it is a difficult Matter to say whether Dr. Berriman's Writings have received more Honour from Friends or Adversaries: Esteemed and rewarded by Men of the first Rank and Character for Learning and Piety; and when reproached, it is in Company with *Moses* and the Prophets, the venerable Fathers of the primitive Church, and the shining Lights of our own; a Society which we trust he will enjoy when Time shall be no more! Ample Attestations of the distinguished Worth of those Writings.

But we have a still clearer Testimony of his Faith in *Christ*, and that was his *Christian Life*.

Of his conscientious Discharge of the Pastoral Duty in this Place, I have almost as many Witnesses as Hearers. That sound Faith which influenced his Actions, he religiously endeavoured to communicate to others: and the Pains he had taken to confirm himself in the Faith, pure and unmixed, was equalled by the fatherly Care he took to recommend it to you in the same Purity, and with the best Effect.

He *prayed* in the Congregation with such a serious and unaffected Piety, as improved the Devotion which he found in others, and kindled it where he found it not.—His Sermons *Praying. Preaching.* were well-weighed judicious Discourses, aiming to strengthen your Faith and better your Lives, thereby to procure you both temporal and eternal Happiness. They were the Effects of Labour and Study without the Appearance of it: not the crude Enlargements of Zeal without Knowledge, but the Fruit of great Learning and Industry. Nor were they more carefully composed, than happily delivered; he had so engaging an Articulation, that Attention never flagg'd when he spoke, and the ready Ear was pleased in conveying his Lessons to the Heart.—Nor was he less careful to provide Milk for Babes than strong Meat for those of full Age: diligently catechising the *Catechising.* Children

Children of his Parish during *Lent*, and familiarly expounding the Catechism to them.—In solving Doubts and directing Conscience, a ready and nice Casuist; a Science of which he made himself Master, notwithstanding the too general Neglect in our Congregations to afford Opportunities of exercising it. Too sad an Instance how careless and indifferent Men are with regard to their eternal Interest! *Auricular Confession*, in-joined as absolutely necessary to Salvation, and of which the Popish Clergy made a scandalous Use, our *Reformers* warmly opposed: but the wisest of them did strongly recommend and approve of private Confession for the Benefit of Council and Advice. As we have laid aside the Tyrannous Abuse of it, it would be happy if our People would restore to themselves the spiritual Use and Benefit of it.—In administering the Sacraments punctual and exact; in Baptism, not mixing the Water of Grace with the Cups of Intemperance, or blending Christian Sacraments with Bacchanalian Rites; but making the Church the Place of ingrafting into the Congregation, and the Hours of Prayer the * customary Seasons of it; that it might be done in the Presence of more Witnesses, who might at least have those Opportunities of hearing the Vows and Promises which themselves had made.—In the Lord's Supper, so constant in officiating himself, that in the Summer, when he generally resided at *Eton*, he journeyed every Month to be at the stated Celebrations of it, to communicate with his Parishioners in those Pledges of Love, and that by partaking with them of *that one Bread*, he might with them *become one Body in Christ*. 1 Cor. x. 17. In short, his assiduous Labours and exemplary Life could not fail of recommending Religion to you in the clearest Light and most affecting Manner †. I pray God that

*Administering
the Sacra-
ments.
Baptism.*

*The Lord's
Supper.*

* Although for these Reasons he recommended the usual Hours of Prayer, yet in Indulgence to particular Cases, such as any great Inconvenience of Sureties attending at that Hour, or Danger apprehended to the Child in cold Winter Evenings, he was ready to perform the Office at any Time of the Day. But then used the whole Church-Service, and had the Bell rung a considerable Time before, that a Congregation might come in to join in the Prayers.

† We cannot frame a truer Account of his Ministry, at this *Close* of it, than by a Review of those Rules which he prescribed to himself at the *Beginning* of it. When he observed, that the Part of the Priest's Office, which respected "the Instruction of the People, required, 1. That he should by diligent Study, endeavour to get him-
" self

that your Improvement may be found proportionable to the Opportunities you enjoyed under him, and to the conscientious Desire he had of presenting you blameless before God *!

With respect to the College of *Eton*, as he was so honourably elected into that Society, he proved a Benefit and Ornament to it, a faithful Steward in their secular Affairs, strictly observing their Local Statutes, and labouring that others should do so too. He observed one hard Case, which the better the School is will the more often happen in all such Foundations; viz. When the Care of the Masters and the Proficiency of the Scholars produce a more plentiful Harvest than the Vacancies of the corresponding College can receive, by which Means many promising Youths are disappointed of that Success which they have toiled for and deserved. He was of too compassionate a Temper not to feel their Distress, and by his last Will has made a considerable Provision towards a Remedy; supplying from his private Urn where the Streams of Royal Bounty fail.

In his Family he was a Pattern of conjugal Affection, a chearful, tender, inseparable Companion: To his Servants an excellent Master, who forgot not half his Duty, but was careful of their Souls as well as of their Bodies, by Family Devotion, Order, and Instruction. It pleased not God to bless him with Children in the Course of Nature, but he raised others to himself by Adoption. And how true a Father he was to

“ self informed in those Points which are necessary to qualify him for the due Dis-
 “ charge of his Office, that his Lips might keep Knowledge, and that he might be
 “ able to answer them that seek the Law at his Mouth.—The Heretick and
 “ Sceptick must be artfully pursued through all their various Windings, and receive
 “ proper Answers to their subtle Fallacies. The Ignorant must be instructed, the
 “ Scrupulous resolved, the Erroneous baffled, and the Vicious reclaimed. 2. That
 “ being thus qualified, he should be vigilant and careful to instruct his Flock. And
 “ that to avoid the Impediments of the Efficacy of his Doctrine, he should first be
 “ careful to begin at Home, and make himself an Example to the Flock. Then
 “ would they see that the Duties he preaches are not only practicable, but actually
 “ practised: They would be provoked by his Example to a generous Emulation;
 “ and every Virtue which shone forth in him, would be a tacit, but powerful Re-
 “ proof of the Vices predominant in them.” His Sermon preached April 29, 1722,
 the Sunday next after Induction. What was then *directive*, is now *descriptive*; and
 his own *Rules* are his best *Pictures*.

* Permit me here to recommend to your serious and attentive Perusal his Sermon
 on *Family-Religion*, which he meant for a *standing Rule of Life*, and therefore pub-
 lished it, that you might be able to look into it again and again.

them,

them, let his Pleasures and his Griefs declare. When he saw the happy Fruit of his pious Care in their Education, the Overflowings of his Heart were visible, rejoicing, like the great Father of the World, when from a Survey of his Creation he saw that it was good. A Joy which Fathers only can conceive, a Joy which Fathers only in like happy Circumstances can feel. In Proportion to such Joy were his late Sorrows, when it pleased God to deprive him of one of these Comforts *; and if the Loss made deeper Impressions than was expected in one whose Affections were so subdued to the Will of God, it proved at least that in him *Adoption* was as strong as *Nature*. But having corrected his Griefs, and religiously submitted to the Divine Appointment, it pleased God to give him rest from his Trouble, that whom he mourned an adopted Daughter lost, he might find again, and rejoice with a Saint.

In General, He had Affability without Meanness, Dignity without Pride, Learning without Pedantry, Zeal without Blindness, and Piety without Hypocrisy. The Mark at which he steadily aimed was Heaven; yet he was studious to serve and entertain his fellow Travellers in their Passage.

His Conversation was guarded and correct, yet occasionally enlivened with great Wit and Vivacity; not polluted with the Froth and Filthiness of fashionable Mirth, but seasoned with the Quickness of *Attic* Salt.

His Charity was effusive; not the rash scattering of Weakness and indiscriminating Good-nature, but largely poured forth from Principle, Obedience to God, and Love to Mankind; increased by great Prudence and Oeconomy, for this Purpose, *that he might have to give to him that needeth*, Eph. iv. 28. and directed to proper Objects, lest he should give his Goods to feed the Poor, without Charity. 1 Cor. xiii. 3. So secret, that scarcely did his left Hand know what his right Hand gave; yet occasionally so large, that, as I am credibly informed, it has extended at one Time, early in Life, to more than even half his Substance †.

So

* His excellent Niece, the pious and ingenious Miss *Reape*, who died November 13. 1749.

† Besides his extreme Liberality to many of his Relations who stood in need of his Help; building a new fair Parsonage House; annual and occasional Assistance to the Societies

So just, that from a more than 20 Years Acquaintance with him I am fully persuaded, that no ill Usage could provoke him, no Friendship seduce him, no Ambition tempt him, no Interest buy him to do a Wrong, or violate his Conscience. Of which I shall mention but one recent Instance, which at the same Time does Honour to a Right Reverend Prelate, who, unfollicated, and in pure Respect to his distinguished Merit, offered him a valuable Prebend in his Cathedral Church of *Lincoln*; the Doctor gratefully acknowledged the Generosity of the Offer, but conscientiously declined it, as the Statutes of his College had bound him from accepting it. The greatest Difficulty of obtaining a Dispensation was from himself.

But no wonder: His Views were not earthly; his Ambition was to recommend himself to God's Favour, his Treasure and his Heart were in Heaven. So that when the painful Summons came, he shewed no Reluctance to obey it; no Impatience or Discontent disturbed his Pillow: whatever Tortures wrackt his Body, his Soul, almost discharged, enjoyed a Calm, and with Hopes full of Immortality, and the Confidence of a Re-union at the Resurrection, departed hence in Peace. The Spirit that thus influenced and supported him was the Earnest and the Principle of Immortality.

Let us then not condole, but congratulate one another, that it has pleased God in his great Mercy to take to himself the Soul of our dear Brother, and let us hasten to commit his Body to the Ground, in sure and certain Hope of the Resurrection to Eternal Life.

[Nor let us presume to say, that it had been better if so able and serviceable an Instrument had been continued to the Church of God. Suppose the Demand granted, and ten or twenty Years more were added; think we so industrious a Genius would have lived so long without Improvement? And would not such Improvements have strengthened the Reason for his still longer Continuance? Do not such Wishes amount at last to this unequal Judgment, that it is fitting to

Societies for promoting Christian Knowledge, propagating the Gospel, *Irisb* Schools, and Corporation of the Sons of the Clergy, many Instances of a more than ordinary Bounty have escaped the Secrecy in which he industriously studied to conceal them.

exclude

exclude pious Souls from Heaven, Age after Age, because they are better qualified to enjoy it than the rest of Mankind? Even in the first Planting of the Gospel, when the Labourers were few, it was almost a Match for an Apostle's Zeal to wave a While his Crown of Glory, for the Benefit of others. *St. Paul was in a strait betwixt two, and wot not which to choose, having a Desire to depart and to be with Christ, which was far the best; nevertheless as to abide in the Flesh was more needful for the Philippians,* he patiently suffered Life for their Furtherance and Joy of Faith. Phil. i. 22, 23, 24, 25. Surely an Inconvenience which even the extraordinary Charity of *St. Paul* recoiled at, is injudiciously challenged as the Demand of Virtue.

Neither is it necessary for the End proposed; for if the Continuance of particular Instruments had been necessary, not only *St. John*, but the other Apostles and Evangelists, should have tarried till Christ's second Coming. But *John* is dead, I mean in the vulgar Account, and the rest of those Prophets are dead. The Success of the Gospel depends not upon Man but God; and though he works by Instruments, yet the Change and Variety of those Instruments is no Interruption to his Work. The Continuance of the Ministry indeed is necessary, but not of *Individual Ministers*: and while Christ has promised to bless, and *be with the former to the End of the World*, Matth. xxviii. 20. we confidently depend upon the happy Effects of that Ministry, by a continued Succession of able Ministers, to the End of Time: Who derive Light and Strength from such shining Examples of their Predecessors, as this before us, whose Influences therefore shall operate for the Salvation of Souls, when themselves are removed from us to enjoy the Reward of their Labours *.]

But though taught to acquiesce in this Point, convinced that our Brother is happy, and that Christ is never absent from his Church, yet may not his Friends and Acquaintance be permitted to infer, that Christ has withdrawn his gracious Presence from us, by suffering us to be deprived of so great a Com-

* What is thus [] included, was omitted in the Delivery.

fort ?

fort? may we not argue, as *Martha* and as *Mary* remonstrated, *Lord, if thou hadst been here, with thy Loving Kindness to us, our Brother had not died.* So the Frowardness of Man is apt to suggest: but it is a Frowardness which needs Correction. The more earthly Comforts God is pleased to give us, the more unthankful we generally prove, and the more unmindful of the Giver. Children as we are, the more he humours us, the more refractory we grow. God knows, we cannot bear Indulgence. And therefore like a loving Father he chastises us for our Profit. Let us then kiss the Rod, and thank him for his affectionate Severity. We are sensible how much present Things are apt to engage us, how much the Endearments of Friends and Relations entangle themselves about our Affections. The Conduct of Providence, endeavouring to extricate us, is as *kind*, as *wise*. He takes our Idols from us: that we may return to him; and makes our Favourites happy, that we also may be finally so. He removes our Treasure to Heaven, that our Hearts may follow it thither. He *bides our Acquaintance out of our Sight*, that *the Light of his Countenance may shine upon us*. He gathers, one by one, our Comforts to himself, that he may gradually wean us from the World; where, after a continued Experience of Cares and Disappointments, the longest Life finds the Sum of its rare and envied Blessing to amount to no more than This, the melancholy Privilege of living to bury all our Friends. Away then with all undisciplined Grief on this Occasion, all hasty Suggestions, that if Christ had been with us, This our Brother had not died; knowing that his *Sickness has not been unto Death, but that the Son of God might be glorified thereby!*

Let us then no longer wish to detain the Prophet from his God: *Loose him, and let him go*; and let them that loved him, imitate his Virtues and follow him.

F I N I S.

J

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